through his divine spirit, into his own divine essence. The worshipper
thus contemplating, shall repeat the " *Gayafri."*
" And also in the Maha Nirvana Tantra : "In like manner, among
all texts the Gayatri is declared to be the most excellent; the worshipper
shall repeat it when inwardly pure reflecting on the meaning of it.
If the Gayatri be repeated with *Om* and the Vyahriti (F^r.,Bhuh,Bhuah,
Swah), it excels all other theistical knowledge in producing immediate
bliss. Whosoever repeats it in the morning or evening or during the
night, while meditating on the Supreme Being, being freed from all
past sins, shall not be inclined to act unrighteously. The worshipper
shall first pronounce *Om,* then the three Vyahritis, and afterwards the
Gayatri of three lines and shall finish it with the term *Om.* We
meditate on him from whom proceed the continuance, perishing
and production of all things ; who spreads over the three mansions ;
that Eternal Spirit who inwardly rules the sun and all living creatures;
most desirable and all pervading ; and who, residing in intellect,
directs the operation of the intellectual power of all of us material
beings. The worshipper by repeating every day these three texts
expressing the above meaning attains all desirable objects without any
other religious observance or austerity.
" One only without a second is
the doctrine maintained by all the Upanishads ; that imperishable and
incomprehensible Being is understood by these three texts ".

(< *Om,* in the first instance, signifies that Supreme Being who is the sole cause of the continuance, perishing, and production of all worlds. (r He from whom these creatures are produced, by whom those that are produced exist, and to whom after death they return, is the Supreme Being, whom thou dost seek to know." (The text of the Veda quoted by the revered Sankara Acharya in the commentary on the first text of the Vedanta Darsana.)

The doubt whether or not that cause signified by *Ome* xists separately from those effects, having arisen, the second text, *Bhuh, Bhuvah, Swah* is next read, explaining that God, the sole cause, eternally exists, pervading the universe, "Glorious, invisible, perfect, unbegotten, pervading all, internally and externally, is the Supreme Spirit. *Mundaka Upanishad.*

It being still doubted whether or not living creatures, large and small in the "world, act independently of that sole cause, the *Gayatri* as the third in order, is read (< *Tat Savitur vavenyam, Bhargo devasya dhimahi, dhiyo yo nah pvacfiodayat."* We meditate on that indescribable Spirit inwardly ruling the splendid Sun, the express object of yorship. He does not only inwardly

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